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The age to come.



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THE
AGE TO COME,

—: AND :—

THE
MILLENNIUM

Doctrine Refuted.

—: BY :—

: **D. S. WARNER** :—

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THE

AGE TO COME MILLENNIUM Proved a Falsehood.

OR

***Bible proofs that we are near the
end of the last dispensation,
or age of time.***

—:0:—

No ease the guilty conscience, and calm the fears of hell in the ungodly, satan devised the lie of Universalism. "Every sin shall be forgiven, and every road will end in heaven." This falsehood, which is an abomination in the light of the whole Bible, and utterly disgusting to reason and common sense, soon became so exposed, and stripped naked by the Word of God, that satan himself became ashamed of it. So he took the abominable beast back to the pit, sheared off some of its ugliness, put some new dressing on it, and called it hell redemption. Then the devil got astride the same old lie and rode forth to console men on the road to hell, with the prospect of getting out all right, when the fires shall have burned up all their sins. But the hammer of God's Word was plied to this de-

Iusion until its back was broken, and satan could not ride it any farther. So the devil getting weary of "WALKING THROUGH DRY PLACES," finally, through the help of C. T. Russel of Pittsburg Pa. has put the same old lie on its feet again, painted and disguised, and labeled "the age to come." And now the fiend of hell has found "rest" for a "short time," riding on the old creed, revived under a new name, and new garb. This Russel built him a very high tower, from which, by means of the devil's telescope, he saw a very nice plan to comfort sinners on the road to perdition, and encourage them to give loose reins to the lusts of the flesh, and reject salvation now, with the hope of being saved in the age to come.

1st WE SHALL PROVE THAT WE ARE
IN THE LAST DISPENSATION,
OR AGE OF TIME.

2nd THERE IS NO GENERAL REIGN OF
RIGHTEOUSNESS JUST PRECED-
ING THE SECOND ADVENT
OF CHRIST.

3rd THE COMING OF CHRIST, WE ARE
TO LOOK FOR, WILL BE THE IN-
STANT OF THE RESURRECTION
OF ALL THE DEAD, THE FI-
NAL JUDGMENT, THE RE-
WARD OF THE RIGHT-
EOUS, AND PERDITION
OF THE WICKED.

4th THE MILLENNIAL TRADITION
PROVED UNSCRIPTURAL.

Taking up our first proposition, we prove that the present is the last dispensation, or age of time.

All through the Old Testament the present dispensation was prophesied of as "the last day," and "the last days." What does this mean, if not what it really affirms? In Micah. 4: 1, 2. The coming of Christ, the establishing of the mountain of the Lord's house,—His Church— and many nations flowing unto it, the law going forth of Zion, and the word of the Lord from Jerusalem, was to take place in the last days. Now this clearly refers to the Church of God established at Jerusalem, and the Gospel going forth from that place to all nations on earth. So the last days began with the New Testament dispensation. It is not necessary to multiply texts of prophecy.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by the Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb 1: 1, 2.

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.—1 Pet. 1: 20.

Here is the testimony of two inspired Apostles that "these" be the last days. The last of these in the direct translation from the Greek in the Emphatic Diaglott reads thus, "having been manifested but in the last of the times." The revised translation renders thus, "who was foreknown indeed before the foundation of the world, but was manifest

at the end of the times for your sake ” This is positive and clear. Christ’s first advent into the world was in the “last of the times,” “the end of the times.” If there were a single text in the Bible that teaches another dispensation of time it would be a direct contradiction of the above scriptures.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.—2 Peter 3: 3.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves. sensual, having not the Spirit.—Jude 17, 18, 19.

Here we are told that there would come scoffers in the last days, and that the same have already appeared. The first, direct from the Greek is, “will come in last of the days.” The second, “in last time.” So we are in the last of the days—ages—in the last time. Hence that an age of time is yet to come, is utterly refuted.

Having made known unto us the mystery of His will, according to His good pleasure which He has purposed in Himself:that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him: in whom also we have obtained an inheritance being predestinated accord-

ing to the purpose of Him who worketh all things after the counsel of His own will.—Eph. 1:9-11.

This is very clear and conclusive. The marvelous treasures of grace, and riches of glory that God now giveth us are just what He purposed to bestow “in the dispensation of the fulness of times.” The Apostle here asserts that we now enjoy the good things that God purposed to give in the “dispensation of the fulness of times.” Therefore we are in that dispensation. “The dispensation of the fulness of times,” can mean nothing but that dispensation that makes time full, or the last dispensation of time. “Time is a measured portion of duration.” We are then in the last measured portion of duration. Hence there is no age to come, no measured off thousand years. No. Time fills up with this dispensation, and only eternity remains. The Emphatic renders thus, namely these good things come to us in “an administration of the fulness of the appointed times, to reunite all things under one head, even under the Anointed One, the things in the heavens and the things on the earth.” This union of the saints, even as the Father and Son are one, is the plan of God for this dispensation, as the whole Word teaches. Paul “bows his knees unto the Father of our Lord Jesus Christ from whom the whole family in heaven and earth is named.”—Eph. 3: 14, 15.

There shall be one fold and one Shepherd.—John 10: 16. Here then we have the last dispensation of time, the last age of probation.

For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.—Heb. 9: 26.

“BUT NOW ONCE FOR ALL AT A COMPLETION OF THE AGES.”—Emphatic.

“Now ONCE FOR ALL IN THE END OF THE AGES.”—Revised translation.

Had it been in the singular, the age, it might be thought to mean that He appeared in the end of the Jewish age. But *avanon*, is clearly in the plural. The end of the ages, must evidently mean that Christ was manifest in the ending up age of time. This is so clear that there is no appeal from it. The present, being the completion of the ages, utterly excludes the idea of another age to come.

We will notice some texts that false teachers wrest into defense of a coming age of time.

But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus.—Eph. 2: 4-7.

Verse 7, in the Emphatic Diaglott is rendered thus. “In order that he might exhibit, in THOSE AGES which are APPROACHING, the SURPASSING wealth of his FAVOR, by kindness towards us in Christ Jesus.

Ages do not always mean dispensations. It simply denotes periods of time. Thus in the present dispensation we have had the Apostolic age, the "dark age," the Protestant age, and now we have reached the evening light age. The question is, do the above ages to come, refer to ages and centuries in the present dispensation, or to an age to follow the present Holy Spirit dispensation? Let the Word answer. We are told that God raised the primitive saints and apostles up together with Christ and caused them to sit with Him in heavenly places in Christ Jesus; that in the ages then approaching He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus." Observe that the riches of grace that was to be shown in the ages to come, are not provisions of salvation of another kind, than those of the present dispensation, but the riches of grace the Apostles were raised up to give us. It is a fact that the grace of God that has come down through the ages from the Apostles to us, have come through the Apostle's salvation, inspiration, and writing. Hence it is a fact they were lifted up that in the ages following them to the end of time, the grace of God might be shone forth. It is a fact that not one thing is here promised to the ages to come excepting Apostolic salvation; hence there is not the slightest intimation here of another dispensational age to come, with other means and agencies of salvation than those now tendered to all men through Christ and the Apostles.

The following two scriptures are resorted to for some hope of a future chance of life.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—1 Pet. 3: 18-20.

For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.—1 Pet. 4: 6, 7.

There are reasonable interpretations of these mysterious Scriptures, that avoid the idea of men having the Gospel preached unto them after disembodied. But we do not at all need them to prove that there is no future chance to escape from sin and hell. Suppose we admit that the Gospel was offered to the antideluvians after leaving this world. That would not prove a similar offer will be extended to men who live in the Gospel age, and reject the Son of God. We have nothing to do with the antideluvians. What does God say to this age? That is the question. “He that believeth and is baptized shall be saved, and he that believeth not shall be damned.”

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.—John 8: 21-24.

“The Gospel of the Kingdom must be preached in all the world, for a witness to every nation. then shall the end come.”

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3: 36.

The uniform voice of the entire Bible is that the Gospel of Christ offers the last hope of mercy to Adam’s fallen race. When the Gospel shall have been preached in all the world, for a witness to every nation, then shall the end come. The end of what? The end of time, the end of salvation. Then shall the Kingdom of Heaven be shut and all standing without shall be cast into hell. Then shall the end come. After speaking of the Gospel having been preached to them that are dead, the apostle immediately adds, “But the end of all things is at hand, be ye therefore sober and watch unto prayer.” The man that reads these words and says in his heart, I will live and die in my sins, and after

this life God will save my soul, simply presumes to make God a liar, to indulge the present lusts and desires of his depraved heart. "The end of all things is at hand," saith God's Word. Another age of redemption is coming saith the devil's false prophets. "Let God be true and every man a liar.", "Behold now is the day of salvation: behold now is the accepted time." Saith the Lord. The age to come will be the time of salvation, says the disputer of this world, the enemy of truth.

"Therefore we ought to give the more earnest heed, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2: 1-3.

Here is the salvation published by Christ and confirmed by His apostles. It is a "great salvation," a perfect redemption, and how shall we escape if we neglect it? How? The Bible only answers by saying there is no escape.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. 5: 2, 3.

There is no escape to men who neglect this great

salvation that is now offered through the Lord Jesus Christ. So positively asserts the Word of God, but hell redemption age-to-come preachers of satan say there is another chance to come. God help men to repent of their wicked presumption. "He that being often reproved and hardeneth his neck shall suddenly be destroyed, and that without remedy."

That there is no age to come with superior means of salvation, is evident from the fact that perfection is ascribed to the present plan and provisions of grace.

Peter testified that the prophets, and even the angels, tried to search into the great salvation which God had prepared for the world, "unto whom it was revealed, that not unto themselves,"—nor yet unto an age following the present, "but unto us (the present dispensation) they did minister the things which are now reported unto you by them that have preached the Gospel with the Holy Ghost sent down from heaven."—1 Peter, 1: 10-12. Does not this positively prove that all past dispensations were but temporary, and preparatory, and that the present sheds a perfect light upon what was before in the dark, is the complete unfolding of the precious plan of Divine mercy, the climax of human redemption? "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

By so much was Jesus made a surety of a better testament."

Wherefore He is able to save them to the uttermost

that come unto God by Him, seeing He ever liveth to make intercession for them.—Heb. 7: 19, 22, 25.

The law was not perfect as a means of salvation, but the bringing in of a “better hope,” contained in Christ’s “better Testament,” does make us perfect, and by this perfect hope we now draw nigh unto God, through Christ who is “able to save them to the uttermost that come unto God by Him.” Uttermost salvation is now offered to mankind, and no future plan can exceed that which is already the uttermost grace of God.

“And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—Heb. 11: 39, 40.

Even the patriarchs, and holy characters of all past ages, could only be made perfect through the “fullness of the blessing of the Gospel of Christ” now clearly revealed to us. Mark you the Apostle did not say that they, and we also, depend upon a future revelation of light and power to make them perfect, as the age to come teachers affirm. But the eyes of all past ages were turned to the present dispensation, to make them perfect. Their best and only hope was the sacrifice of Christ, which they but dimly saw through the types and promises. But now He is fully manifest, a perfect Saviour.

“For by one offering He hath perfected for ever them that are sanctified.”—Heb. 10: 14.

“Make you perfect in every good work to do His will, working in you that which is well-

pleasing in His sight through Jesus Christ; to whom be glory forever and ever. Amen!—Heb. 13: 20, 21.

“Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.”—Phil. 3: 15.

“Howbeit we speak wisdom among them that are perfect.”—1 Cor. 2: 6.

Many similar texts could be cited, but these few are sufficient to prove that salvation, in the present dispensation, has reached the summit of perfection. Perfection is provided for in Christ, is received through His grace, enjoyed, and testified to in this life. The all wise God Himself can add no improvement to that which is already perfect. The perfections of Gospel Redemption, are:

1. Perfect provisions are now made to save and preserve men and women free from all sin, in the holy image of God.
2. The highest inducements are held out for men to embrace the same.
3. The most solemn warnings are given as to the fatal results of neglecting so great salvation.
4. The most powerful attractions that Heaven can devise, now center in Christ, the crucified Son of God, set forth before us.
5. The eternal truth of God, and His exceeding great and precious promises, sealed by the blood of Christ, backed up by miracles, and confirmed by the oath of the Almighty, is the best possible foundation of faith God can ever give to man. Having

even "spoken to us in these last days by His Son."

6. The Holy Spirit, the peculiar heritage of this dispensation, is the most potent agent to convict the world of sin, of righteousness and of judgment to come, and quicken men into life, that the Eternal God-head can employ, being the effectual operation of the Almighty Himself.

Since God invested man with the power of volition, He will never ignore His own work, and save man against his will, and "what can the Almighty do more than He has done?" So the poor deceived soul who consoles himself that he can live in sin here, and a more effectual plan of salvation will fit him for heaven in a future age, will wake up in hell, to find he had rejected the only perfect salvation, and the infinite love of God, and believed a lie that he might be damned, who had pleasure in unrighteousness, and chose not the love of the truth that he might be saved.

But will there not be a future chance for the heathen who heard not the good news of Christ's death for them? "These having not the law are a law unto themselves;"

"Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel."—Rom. 2: 15, 16.

This is plain. "In the day when God shall judge

the secrets of men by Jesus Christ, according to the Gospel," some will be judged by the moral "law written in their hearts, their conscience accusing or excusing" them. The faculty of right and wrong is a constitutional part of man's being. While the standard varies according to the degree of light received, the sense of moral responsibility is universal. And everybody will be judged by the standard of his highest conception of right; and "as many as have sinned without law (any Divine revelation) shall also perish without law; and as many as have sinned in the law shall be judged by the law"—Rom. 2: 12.

The age to come theory teaches that men who have died without having received the Gospel, or who had but partial teaching of the same, will have another chance in the future. The above Scriptures prove the theory a lie. Because it positively teaches that the final day of judgment will find men who were never blessed with the light of Divine revelation, and they will be judged by their own best idea of what was right. While the Gospel brings to men an exalted privilege of soul advancement in knowledge, righteousness and bliss, it will be more tolerable for the heathen that never heard it, in the day of judgment, than for all who have the Gospel, but through the devices of satan, neglect its great salvation.

2. NOT RIGHTEOUSNESS, BUT WICKEDNESS SHALL BE PREVALENT,
AT THE END OF THIS
DISPENSATION.

“And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”—Luke 17: 26–30.

When the Son of man shall be “revealed from heaven in flaming fire, taking vengeance upon the ungodly,” this world shall be found in a Sodom state, and not in a millennial glory.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses,

and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim.3:1-7, 13. The Old Testament frequently speaks of the last days, referring to the last, or present dispensation. But the Apostle was already in the last dispensation, therefore he must have meant the close of the same. A general reign of deception, evil men, and seducers, waxing worse and worse, are the general characteristics of the human family at the approach of the end of the world. This corresponds with the words of Christ in Matt. 24:11-13

—“And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.”

It will be a time when men shall be subjected to great endurance. This would not be the case if righteousness generally prevailed. This time of endurance shall extend even “unto the end.” Now this is a part of the Savior’s answer to the question, “What shall be the sign of thy coming, and of the end of the world;” hence describes the state of things just prior to His second coming. And these things, we may truly add, are just now present, so we know that the coming of the Lord is nigh, by the signs He has given us. This state of general deception, iniquity abounding, and the love of many waxed cold—a striking picture of present facts—is declared to be the result of “many false prophets,” who “shall deceive many.” Have they

made their appearance? and who are they? Answer.

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”—2 Pet. 2: 1-3.

The false teachers that should appear and deceive many, which is one of the signs of Christ’s coming, are simply the teachers that bring in damnable heresies, namely sects, from *hairesis*. This word is only found ten times in the Greek New Testament. Translated sect five times, namely Acts 5: 17; 15: 5; 24: 5; 26: 5; 28: 22. The same word is changed to heresy four times, as follows, Acts 24: 14; Gal. 5: 20; 2 Pet. 2: 1; 1 Cor. 11: 19. In this last instance it is translated sect in the margin. The same word in different form is changed to heretic in Titus 3: 10. The German renders 2 Pet. 2: 1 “destructive sects.”

This great apostasy, formality and deception that was to have a general reign in the last days or very end of this dispensation, is all brought about by sect builders, and sectism, and truly the many are to-day “following their pernicious ways.”

“Which have forsaken the right way, and are

gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.

“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”—2 Pet. 2: 15, 17, 19. And all this deceived generation of formal scoffers were to be in the last days. 2 Pet. 3: 3. At the very time when men should be looking for Christ’s coming, these scoffers are “saying where is the promise of His coming.”—3: 4. Does this look like a general reign of righteousness just before Christ’s coming? Nay. “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron.”—1 Tim. 4: 1, 2.

“How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, not having the Spirit.”—Jude 18, 19.

We have but to look at the sensual and devilish festivities, and shameful sect sprees of to-day to see this fulfilled. “These be they who separate themselves, sensual, having not the Spirit.” Is not the religion prevalent to-day all separated into isms,

schisms and parties? And where is there a possible chance for a general reign of righteousness, before the coming of Christ, when it is expressly stated that this great mass of deceived souls "will wax worse and worse," until the "wickedness of the earth" shall be so great, the sickle of divine wrath shall be thrust in, for the harvest of sin will even be ripe for judgment.—Joel 3 : 13. This line of prophecy might be very much drawn out, but enough proof is here given that there will be no general reign of righteousness on earth this side of Christ's coming.

However we should say the Scriptures do clearly teach that a small, but pure, and perfectly holy remnant shall be gathered out of the mass of corruption, who shall be arrayed in white raiment, the bride of the Lord, and ready for His coming.

There being no millennial reign of truth, peace and love on earth, this side of Christ's coming, we now see if such an event will follow His return, as one branch of millenniumism teach. Nothing of the kind is taught in the Bible.

3. THE COMING OF CHRIST WE ARE TO
LOOK FOR WILL BE THE INSTANT
OF THE GENERAL RESURRECTION,
THE FINAL JUDGMENT, THE RE-
WARD OF THE RIGHTEOUS IN
HEAVEN, AND THE PER-
DITION OF THE WICK-
ED INTO ETERNAL
PUNISHMENT.

The Scriptures we have cited to show the Sodom condition of the world in general at the close of the present dispensation will have to suffice, for evidences that Christ's coming is near at hand, and we will proceed at once to see the manner of His coming and what will immediately follow.

Since the first advent of Christ into the world in the flesh, His further coming was prophesied of only in two forms.

1st In the power of the Comforter.

2nd His literal second advent.

“If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.”—John 14: 15-18.

Here we see His coming is clearly identified with the coming of the Holy Spirit, which was to result from His going to the Father.

“A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.”—John 16: 16.

His coming in the Spirit was to be in a little while after His departure in the body. This was fulfilled on the day of Pentecost, and has been repeated from that time to this, in every wholly sanctified and fire-baptized disciple of Christ. Besides this coming of Christ in the power of the Comforter, there is no coming promised but His second literal and visible coming at the end of the world to judge and reward all men.

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”—Acts 1: 9-11.

This is a plain statement. “This same Jesus *** shall so come in like manner as ye have seen Him go into heaven.” He went bodily and visibly, in like manner He will return. “A cloud received Him out of their sight,” so He will also come in a cloud. And just so the Word of the Lord repeatedly affirms He will come.

“A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him,

and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and His body destroyed, and given to the burning flame. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.”—Dan. 7: 10, 11, 13.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”—Matt. 24: 30.

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”—Matt. 26: 64.

“And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory.”—Mark 13: 25, 26.

“But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art thou the Christ the Son of the blessed? And Jesus said, I am: and ye shall see the Son sitting on the right hand of power, and coming in the clouds of heaven.”—Mark 14: 61, 62.

“And there shall be signs in the sun, and in the

moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21: 25-27.

"Behold, He cometh with clouds; and every eye shall see him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen!"—Rev. 1: 7.

Here are seven declarations that He will come in "a cloud," or "in clouds." And at that time the "judgment will be set," and the beast, (all false religion) destroyed. Some of the latter day blind teachers have imagined that the clouds mean trouble, and that He has already come in the present religious commotions and revolution of thought that is going on in these last days. Some of these teachers acknowledge still another, a personal coming, and others think there is no other coming of Christ to be looked for. But this modern "presence of Christ" theory is without foundation in the Word of God. The testimony is that when He comes in the clouds of heaven every eye shall see Him; which is not true of His spiritual presence, in which He manifests Himself to the saints and not to the world.

Thus saith the Watch Tower, "Restitution work which had a beginning in our Lord's ministry was deferred until the Messiah shall come a second

time." "The healing of some of the sick, and the awakening of a few of the dead of Israel, shadowed forth the greater work to be accomplished at His second presence, during the millennium."

"His redemption work at Calvary * * * was the basis for all the great works of restitution in which we shall be engaged with Him in the times of restitution—which will indeed be far greater than anything done by our Lord at the first advent; for the awakening of the dead and healing of the sick was only partial then,—as nothing compared to the full health and vigor of perfect and everlasting life, all that was lost in Adam, which will be offered to all during the millennium." "His appointed time for restitution is the millennial age. Seeing this to be God's plan, we must restrain ourselves and neither desire nor ask restitution work before restitution times."

These quotations from the babel Tower of July, 1888, are sufficient to set forth the "doctrines of devils" it advocates. It may be summed up as follows.

- 1st The time of restitution has not yet come.
- 2nd It is not God's purpose to restore souls and bodies from sin and disease in this age, as a rule.
- 3rd At Christ's second coming a millennial age is going to commence in which health and eternal life will be offered to all men, and in which there will be a universal salvation offered to all the race of men that were lost in Adam's fall. And in that

next age we will all have a chance to be engaged with Christ in the restoration of lost men.

These statements are directly contrary to the Word of God.

First in Acts 3: 21. Of Christ it is affirmed that "the heaven must receive Him until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." The word 'restitution' is from *Apokatas-taseos*, in the Greek which is defined in Young's Analytical Concordance as follows. "A putting down again." It is a fact that Christ came to put down the rebellion that satan inaugurated on this earth. He began it by "leading captivity captive." Or by re-capturing by His sceptre of love, the hearts of men who had been captivated by sin and satan. So the restitution began with the kingdom which "smote the image on its feet," i. e., was set up during the Roman Empire, and which caused "satan's kingdom to fall like lightning." This putting down of evil is thus foretold in Micah 7: 19: "He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

Thus the restitution is going on through the mighty power of Divine grace. And will be consummated in a second policy, namely the Divine wrath, manifest upon the wicked at the revelation of Jesus Christ, "who shall change our vile (decaying) body, that it may be fashioned like unto His

glorious body, according to the working whereby He is able even to subdue all things unto Himself."—Phil. 3: 20, 21. Here we see clearly that the restitution, putting down, or subjugation of all things, will be consummated at the time of the resurrection. Two Scriptures will be sufficient here to show all things shall be subdued unto Christ at the time of the resurrection.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 2,

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29.

It is not a final restoration of all men unto salvation, but the crowning of all who have been subjected to God, through Christ Jesus, and the eternal damnation of all who went down to their graves in sin and unrighteousness.

That God does not, as a rule, wish to save and heal men now, is a base satanic falsehood. "Behold now is the accepted time, behold now is the day of salvation."—2 Cor. 6: 2.

3rd. That a millennial age of salvation will follow the second advent of Christ, is a lie against the whole Word of God. To the Word we now appeal to find out how He will come, and what will

immediately follow.

1st He will come very suddenly.

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”—Matt. 24:27

2nd. With holy Angels.

“Whosoever therefore shall be ashamed of me, and of my words, in this adulterous generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.”—Mark 8:38.

Many other Scriptures teach the same, some of which will appear under other heads.

3rd. The second coming of Christ will be the “hour in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”—John 5:28-30.

Which the following Scriptures positively prove.

“But now is Christ risen from the dead, and become the first of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in His own order: Christ the first-fruits; afterward they that are Christ’s at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power.

For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”—1 Cor. 15 : 20-26.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.—Phil. 3 : 20, 21.

But I would not have you ignorant, brethren, concerning them which are asleep that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.—I Thess. 4 : 13-17.

In the first passage it is explicitly stated that “the resurrection of the dead” namely all the dead, will take place “at His coming.” Then cometh (not a thousand years of millennium and salvation work, but then cometh) THE END, when He shall have delivered up the kingdom to God, even the Father;

when He shall (not proceed to save the ungodly who rejected Him here, but) have put down all rule, and authority, and power, and put all enemies (all sinners) under His feet, by their resurrection to damnation. So when the whole Redemption scheme shall have been consummated; the dead raised, the righteous rewarded, and the remaining enemies turned into hell, Christ our Mediator leaves the mediatorial throne, delivers up the kingdom to God, even the Father, "that God may be all in all." This whole statement is clear. The coming of Christ will be the instant of the resurrection of the dead, and of "all things put under Him," "all enemies put under His feet," and the final end of His mediatorial reign, hence the end of all mercy for the lost.

The second passage points to the second coming of Christ, and the glorification of our bodies, as co-incident events, and also that of all things being subdued unto Himself. The last enemy being death, is subdued in the resurrection from the dead, in which act Christ finishes His work, and delivers all over to the Father.

The third of the above Scriptures, speaks of "God bringing with Him them that sleep." Namely the spirits of the saints who had become absent from the body and were present with the Lord. When the dead shall be resurrected, and the living changed. The departed saints re-enter their glorified bodies, and the living are changed into the

same state of immortality. Then all the righteous shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord." Here again the resurrection is to take place at Christ's coming, and our entering into the final and everlasting reward with the Lord.

4th. The instant of Christ's second coming, which the signs He has given us show is near at hand, even at the door, will be the time when the final judgment of the quick and dead shall take place; the righteous be rewarded, and the wicked consigned to endless hell.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works."—Matt. 16:26, 27.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thess. 1:7-10.

"I charge Thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and

dead at His appearing and His kingdom.—2 Tim. 4: 1.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.—2 Tim. 4: 8.

And Enoch also, the seventh from Adam prophesied of these, saying, the Lord cometh with ten thousand of His saints, to execute judgment up on all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.—Jude 14, 15.

Let us now glance briefly at all the above texts. The first in Matt. 16, is a blast of warning to all men, that Christ will come in the glory of His Father, “and then” at that time, “He shall reward every man according to his works,” and then there shall be no more escape from sin, but the wicked shall have forever lost their soul.

No place is left for a thousand years of millennium in 2 Thess. 1: 7-10. The next great event that God’s people are instructed to look for, is the revelation of Jesus from heaven. Not to save the ungodly, as the Tower of lies in Pittsburg, and other blind sinners presumptuously teach; but “in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” Whose punishment will not be for a season, short or long, but “with everlasting destruction from the presence of the Lord, and from the

glory of His power." Observe that on about every mention of the Lord's coming, it is said He will come with "great glory," the "glory of His Father," etc. This very awful glory is what is going to drive the wicked from His presence, and from heaven forever and ever.

In 2 Tim. 4: 1, 8, it is positively declared that Christ will judge the "quick"—just changed to immortality,—and the dead,—just then raised from their graves.—at His appearing, and in that day the Apostle and all who love the Lord's appearing, will be crowned.

In some places the resurrection, and reward of the righteous only is spoken of in connection with the coming of Christ, from which fact some have blindly imagined that only the righteous will then be raised up and rewarded, and the wicked left in their graves until a subsequent time. But the reason the righteous only are mentioned in those instances is simply because the hope and reward of the righteous alone were under consideration at that time. In other places we see both the lot of the just and the unjust spoken of as being eternally fixed at the coming of, and judgment of Christ. And in the above quotation from Jude 14, 15, only the ungodly are spoken of as meeting their awful doom at the coming of Christ; simply because Jude was there speaking of that class. In all such cases the whole Scripture must be taken together, and not an isolated text.

Now let us have a solid lesson right from the lips

of Jesus. He predicted the utter destruction of the Temple—Matt. 24: 2. The disciples asked Him, “saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”—ver. 3. The Lord found no fault with this coincident blending of His coming, and of the end of the world; but proceeded to give them information concerning the destruction of the Temple, and signs by which the Church should know that His second advent was nigh, even at the door. Following the above questions we have two whole chapters directly treating on His second coming. Some clear signs were given, which we will have to pass over. But let us take up the Savior’s solemn lessons concerning the manner and results of His coming. In verse 27, we learn that His coming will be very sudden, even as the lightning. This is the manner of His coming the Church is now under charge of Christ to look for.

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”—Matt. 24: 36-39.

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.—ver. 44.”

The first of these scriptures scarcely needs comment. The second is a solemn charge upon the Church of the present dispensation.

“Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all His goods. But if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour when he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”—Ver’s. 45–51.

This is very plain.

The coming of Christ is a great and solemn event pending, for which the Church is to look and watch, for which to be ready. That day and hour the Father only knoweth. It will come unexpected to the “evil servants” the selfish and ungodly, as the flood came upon the antideluvians, and they shall all be cut off, and have their “portion with the hypocrites, there shall be weeping and gnashing of teeth.” This does not look like a salvation millennium after Christ comes the second time.

In chapter 25, the Kingdom of “Heaven is likened unto ten virgins.” All slept, referring to the gen-

eral stupidity and formality that has prevailed. The cry "behold He comes," is the discovery and announcement of the signs of His near approach. The wise virgins are those saints who have their vessels (hearts) filled with the holy Spirit, the Sanctifier. The foolish are all formalists, and deceived professors, who know they are not saved now, but hope to be some time in the future. At the coming of Christ their lamp, (profession and hope) will be found going out. In the margin it reads, "our lamps are going out." In the very emergency for which their religion was clung to, it now fails them, and their false hope expires. O the millions that will meet the fate of the foolish virgins in that day! It is sickening to the soul to see the masses of fashionable worldly religionists that will find themselves in the devil's snares in that awful day. Will there then come a thousand years of mercy, offered to all of Adams race? Nay only "they that were ready went in with Him to the marriage: and the door was shut." Too late, too late. No more opportunity to get ready, for all the foolish empty hearted professors. Jesus will say unto them, "I know you not." And in view of this approaching event, He solemnly charges all His saints, saying, "Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh"—ver. 13. Language could not more clearly warn the Church of God in the present stage of the Kingdom, that the next event is the coming of Christ, and the fixing of all mens e-

ternal destiny. Doubtless the Apostle Paul alluded to this lesson and admonition of Christ, in his first letter to the Thessalonians.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief in the night.—1 Thess. 5: 2-4.

How awful the fact here announced. The masses will be suddenly surprised by the coming of Christ, the day of the Lord; which will not bring an age of salvation to Adam's fallen race, as the lying Tower editor says, but "when they shall say, peace and safety; (dreaming of the millennium etc.,) then sudden destruction cometh upon them, as a woman in travail, and they shall not escape." But the illuminated saints of God understand the signs of the times, therefore that day will not come as a thief unto them. They "are looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved"—2 Pet. 3: 12. How dare men say another day of increased mercy is coming, when the Word of God uniformly charges the present age that a sudden and final doom will close the present economy of Divine mercy? When the devil himself told Eve that God knew His forewarnings would not come to pass, if she ate

the forbidden fruit, he did not more impiously lie in the face of God, than all "age to come messengers of the devil do to-day.

Returning to Matt. 25, read the next parable of our Saviour, verse 14-30.

"For the kingdom of heaven is as a man traveling in a far country, who called his own servants, and delivered unto them his goods." Christ has delivered unto us His own goods, His Spirit, His power, His glory, His truth, His peace, His joy and grace, etc., all of which we are to use, and develop for His glory, till He comes. The Kingdom in its present condition, is composed of subjects under such responsibilities, and awaiting the return of our King, at which time we will have to give an account of our stewardship, namely confront the final judgment. "After a long time the Lord of those servants cometh, and reckoneth with them."—verse 29. This must represent the return of Christ our King, and the judgment day. To the faithful it will be said: 'Well done thou good and faithful servant.' Then comes the reward. But how will it fare with those who have not properly served the King? Will He give them another thousand years to repent, and receive eternal life, as satan's false prophets teach? No. But the order will be, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Ver. 30.

These parables all strikingly teach the fact—that the "Kingdom of Heaven is,"—*now is*—in a state of expectancy, looking for the return of our great King, at which time our final reward will be meted out, and the eternal destiny of all men fixed. But

dropping parables the Divine Teacher proceeds in direct narrative form immediately following the above texts, as follows.

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats.”—Matt. 25: 31, 32.

“Then shall the King say unto them on His right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Ver. 34.

“Then shall He say unto them on His left hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.”—Ver. 41.

And these shall go away into everlasting punishment: but the righteous into life eternal.”—Matt. 25: 46.

A final and eternal separation of the righteous and wicked shall take place. The wicked “shall go away into everlasting (eternal in the Greek) fire, but the righteous into life eternal.” Now the question is, when shall this take place? Answer, “When the Son of man shall come in His glory.” Not a thousand years after His second advent; but at the very instant of His coming. Surely no one but the devil himself, who disputed the Word of God through the serpent, is satanic enough to dispute the above unequivocal statement of Divine inspiration. The devil, who once had to speak through the serpent, finds many human tongues to serve his purpose to-day.

Following the record of the Church, and the destruction of beast religion, to the end of the present

dispensation, we have then the following announcement.

“Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

He that is unjust, let him be unjust still: and He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his works shall be. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.—Rev. 22: 7, 11, 12, 14, 15.

Here the instant of Christ's second coming, shall eternally fix the doom of all men, whether pure or filthy. Amen! Come Lord Jesus.

In all these Scriptures Christ's second advent is urged upon the Church in the present age as a strong inducement to watch and pray, to live holy, and be ready, for the same, with the solemn warning that our eternal destiny, of either reward or punishment, will depend upon the condition we shall be found in that instant. Therefore the coming described is not one that will be pending in a future age, but the crisis that shall close a present age. Otherwise it would not have been charged upon this age to keep in view. •He that is unjust, filthy, or righteous and holy, let him be so still, is directly connected with “Behold I come quickly, and my

reward is with me to give every man—both saint and sinner—according as his works shall be.” Also, then the righteous “enter in through the gates into the city,” Heaven above: and all “dogs” and false prophets, “dumb dogs,” “sorcerers,” “whoremongers”, “murderers” “idolaters, and whosoever loveth and maketh a lie, will be left “without.”

In the Scripture we have cited, it is seen, that Christ will “descend from heaven with a shout, with the voice of the archangel, with the trump of God, and the dead shall rise first.” That shout etc. will call the attention of all, so that every one shall see Him. Amen!

4. THE SUPPOSED COMING MILLENNIUM IS A FRAUD, AND FALSE TRADITION.

WE have proved by positive Scripture, that no such general reign of righteousness shall exist on earth just prior to Christ’s coming, as one class of millenniumism teaches. And we have shown by a still more extensive class of Scriptures that nothing of the kind will follow His second advent. Where then does the millennium come in? We answer it only occupies a place in the superstitious notions and creeds of dark age confusion. That is the only realm the Bible leaves for it. History gives us the following origin of the tradition. “Cerinthus required his followers to retain part of the mosaical law, but to regulate their lives by the example of

Christ; and taught that after the resurrection, Christ would reign upon earth, with His faithful disciples, a thousand years, which would be spent in the highest sensual indulgences. This mixture of Judaism and oriental philosophy was calculated to make many converts, and this sect became very numerous. They admitted a part of St. Matthew's Gospel, but rejected the rest, and held the epistles of Paul in great abhorrence."—Gregory & Rutter's Church History, Page 37.

Here we trace it to, perhaps, the worst heretic of the first century, and find its original idea was that of a reign of sensual pleasure and lust.

The Bible teaches a life of triumphant reigning in Christ, which the mass of professors never found since the apostasy. Hence it was very natural and easy to conclude that it must come in the future. But we find the saint's reign on earth is now enjoyed in Christ Jesus.

After "the Lion of the tribe of Judah had prevailed to open the book, and to loose the seven seals thereof," and "the seven eyes which are the seven spirits of God—the perfect power of the Divine Spirit—were sent forth into all the earth," then we hear all the redeemed shouting praises to God and saying: "Thou hast made us unto our God kings and priests: and we shall reign on the earth." —Rev. 5: 9-10.

Nothing is said about this reign on earth being a thousand years. We are both kings and priests at

the same time, and that is in the present reign of Divine grace.

“Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—1 Pet. 2 : 5.

“But ye are a chosen generation a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.”—1 Pet. 2 : 9.

Again, saith the Revelator, “Grace be unto you, and peace * * * from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen!”—Rev. 1 : 4-6.

This is plain and conclusive. We are already kings and priests unto God, and reign on earth. Yea, “much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ.”—Rom. 5 : 17. Not in a millennium age yet to come, but we reign now in this present life of Divine grace and righteousness in our souls.

“Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.”—1 Cor.

4 : 8. In 2 Cor. 13 : 9, the Apostle says, "This also we wish, even your perfection," and here the same triumphant condition of soul is thus expressed, "I would to God ye did reign, that we also might reign with you." If they gained this plain of holy triumph, "walking in the light as God is in the light, they would have fellowship one with another." This is reigning together with Christ Jesus. So the reign of the saints on earth is a present experience, through the abundance of Divine grace and the gift of righteousness. Praise the Lord!

But we will notice the texts usually relied upon to teach a coming millennium, one of which often quoted, and more frequently misquoted, is Isa. 11:9.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This is generally made to say that righteousness shall cover the earth, etc. But it is only the knowledge of the Lord. The time was when God was only known in Judah and Israel. He had not yet been published to all nations. But the New Testament commission says: "preach my Gospel to every creature," "teach all nations." "And the Gospel of the kingdom must first be preached in all the world, for a witness to every nation, and then shall the end come." This general diffusion of the knowledge of the Lord, is simply the kingdom of heaven preached to the Gentile nations, as the next verse shows.

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”—Isa. 11 : 10.

“The heathen shall know that I am the Lord.”—Eze. 36 : 23.

“And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the Living God.”—Rom. 9 : 26.

The general diffusion of the knowledge of God, refers to the announcement of the God of creation and redemption; to the nations of the earth, whether the people become savingly acquainted with Him or not.

“Woe to him that buildeth a town with blood, and establish a city with iniquity! Behold, it is not of the Lord of hosts that the people shall labor in the fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Woe unto the man that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also, that thou mayest look on their nakedness.”—Habakkuk 2:12-15.

Here we have about the same assertion that the earth shall be filled with the knowledge of the Lord; and it is present truth; for as Daniel says, “in the time of the end, many should run to and fro, and knowledge shall be increased. And many shall be pu-

rified and made white and tried." And in the same Holy Spirit fire which purifies the heart, and consumes all sects and denominations. The foolish sect builders are wearying themselves, trying to build up what God is burning down. Yea they try to build up their sects even with the blood of slaughtered souls, and with iniquity. And while the earth is being filled with the knowledge of the glory of God, the cursed liquor traffic is going on, "making men drunk." So while this tidal wave of the true light of God is flooding the earth, making it a wearisome task for the babylon builders to work in the very fire of God's wrath upon their wood, hay and stubble, the works of the devil also exist, and no universal reign of righteousness has come to this earth; nor will there be this side of the final judgment, when the righteous shall enter Heaven, and the wicked eternal hell, and the world and the works thereof shall be burned up.

Now we come to notice the only text where a thousand years reign is spoken of, and we find it is not in this world at all.

To save the time of setting the matter that you have by you, please, reader, just lay down the tract and read Revelations, chapter 20. Here it is imagined that satan is going to be taken out of the world for a thousand years, and every body will be righteous. But if that were so, and Christ's personal advent would take place at the end of that time, He would find all righteous. But all the Scriptures

teach to the contrary, that wickedness shall abound at the very instant of His coming. The whole Scripture taken together, with the illumination of the blessed Spirit of God, gives us the following understanding of this matter. First, the binding of satan is not an entire removal of him out this world. Surely no person would be foolish enough to think that the devil could be bound with a literal chain. A spiritual being cannot be thus bound. So his binding is not a complete confinement, but it is a highly figurative use of language, denoting a partial disappearance in his personal presence, and operations. In second Pet. 2: 4, and Jude 6, satan is said to be bound in chains of darkness. This has reference to his final torment; but if the darkness of hell constitute chains, which bind the devil, then the thousand years of almost utter darkness on earth during the beast's reign, may also be figuratively termed chains. Hell is a place utterly void of any light, of any thing that is pure and good, and satan being confined there will be deprived of an opportunity to spoil any thing of God's creation, and his character being the destroyer, exclusive darkness torments him with the deprivation of anything good to destroy. To a great extent it was so during the thickest of the dark apostasy that covered about one thousand years. These chains of darkness deprived the devil of the gratification of destroying souls that had life and light.

“And I saw the souls of them that were beheaded

for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

The thousand years of this reign is the same thousand years during which satan was bound, spoken of just before and after. Now we ask, what was that reign? Was it a thousand years of all righteousness on earth? Nothing of the kind is hinted at. The reign was not to be a reign of saints, or bodily resurrected men and women on earth. Nay, it was a thousand years reign with Christ of disembodied spirits, the souls of them that had been beheaded, during the reign of beast religion; because they would not worship their gods. This is plain. The reign is not of men physically on earth; but of the martyrs that sealed their faith by dying for Jesus, during the persecutions of the papal beast.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Observe it does not state that, "this is the first resurrection," until the rest of the dead who were to live again are mentioned. So the first resurrection includes both those souls that were saved and martyred at the beginning of the Gospel dispensation, and those that are now being made alive a thousand years later. Blind guides teach that those who reign, are the saints to be literally resurrected at

the end of this age, and the rest of the dead are the wicked that will be raised up from their graves a thousand years later. But this is perverting the Word of God. First, because those who reigned are not bodily resurrected saints, but the souls of martyrs. Second, because the ones reigning a thousand years, are not spoken of as the first resurrection, and the rest of the dead as another class: but both taken together constitute the first resurrection. Third, it is a contradiction of the Word of God that a thousand years will intervene between the resurrection of the righteous and the wicked.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”—Daniel 12: 2.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”
—John 5: 28, 29.

These two scriptures are sufficient to prove that the resurrection of the good and evil will take place in the identical instant, yea, in the same “hour.” Those texts already cited, that declare all men shall be judged, and the final separation take place at the instant of Christ’s second coming, clearly imply that all men will then be raised from the dead. If the wicked will not be then raised from the grave, how can they then be judged? It is not said He will

only resurrect, and judge the righteous at His coming. But all that are in the grave shall hear His voice the same hour, and shall come forth, both good and bad. And He will "judge the quick and dead, at His appearing." Men who are forced to misconstrue Rev. 20, as teaching two literal resurrections, only show their ignorance, of the spiritual, namely, the first resurrection. "Blessed and holy is he that hath part in the first resurrection." If that were their character, they would understand by what resurrection they had attained unto it. The two resurrections are clearly set forth in John 5: 25, and in verses 28, 29. The second we have quoted above, the first reads as follows, "Verily, Verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," "pass from death unto life," verse 24. The first resurrection is the result of obeying conditions. All do not meet the conditions, but "they that hear —practically hear or do—shall live." The second resurrection is not conditional. "The hour cometh in the which all that are in the graves shall hear His voice and come forth." etc. The first resurrection is clearly that of the raising up of our souls into spiritual life. It is taught in many places in the Word.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead." — Rom. 6: 13.

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. 2: 6.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3: 1.

"On such the second death hath no power."—Rev. 20: 6. This is true with all spiritually raised up souls, "O death where is thy sting? O grave where is thy victory?" "Thanks be to God who giveth us the victory." "The sting of death is sin." But "the blood of Jesus Christ God's Son cleanseth us from all sin." Therefore, "Our Savior Jesus Christ, hath abolished death, and brought life and immortality to light through the Gospel."—2 Tim. 1: 10. We shall not be hurt of the second death, neither natural death or the lake; for "whether we wake (remain in the body) or sleep (our bodies die) we shall live together with Him" (Christ.)

That you may see more clearly that the first resurrection is a spiritual one, and includes both the early saints and martyrs, and the rest of the dead, who live again a thousand years later, now in the evening light, we call your attention to Rev. 6: 9-11. Please read it over. Here we see the same souls that are brought to view in Rev. 20. Namely, "the souls of them that were slain for the Word of God, and for the testimony which they held." They were not literally resurrected saints on earth, but the souls of martyrs "under the altar." "The golden altar which was before the throne."—Rev. 8: 3. These asked how long it would be until their blood would be avenged on them that dwell on the earth.

They understood that there was a time coming that God would judge the whore, and pour out His vengeance on the beast powers that had put them to death, and finally destroy them by the brightness of His coming, and judgment. They were told to "rest yet a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." Here are what is called the rest of the dead in chapter 20. They were not the wicked, but the brethren of those souls that had waited and reigned nearly a thousand years with Christ under the altar, before the throne. It is a fact that at the beginning there was a great host of saints raised into glorious spiritual life, and made "blessed and holy" Then followed a thousand years of utter darkness, when there were scarcely any persons receiving the first resurrection. But the reformation has again brought the glorious resurrection power of God, and souls are now being raised up to reign in life by Christ Jesus. During this long period of stagnation the souls of the first saints awaited the coming up of their brethren of the evening light, who are also all martyrs for Christ. Martyr means a witness: and it is true that all wholly sanctified souls have laid down their lives for Christ. Thus the redeemed during the early rain, and those during the latter rain, or the evening light, together constitute the first resurrection.

Observe, Rev. 6: 9, that it was under the opening of the fifth seal, that the souls of the early martyrs cried, "how long" etc. Now take your Testament and read right on the rest of the chapter, and you will see that the opening of the sixth seal covers the time of the signs given by the Savior, to indicate that His second coming is near, and in fact extends right up to the "great day of His wrath,"

So the thousand years which babylon confusion imagines is yet to come, is past already. Instead of being a millennium of great peace and righteousness on earth, it was a long time of darkness, ignorance and superstition on earth, when the devil had nothing to do, and no one had sufficient light and power of God to disturb him out of his pit. The reigning is distinctly declared to be by the souls of men that had been slain for their nonconformity to the beast, and under the altar before the throne of God, and not on the earth.

Now let us see what takes place at the expiration of the thousand years.

From Rev. 6: 11, it is clearly implied that light and truth were to come forth again, after this long waiting under the altar, which would stir the devil out of his pit, and he would rage and foam, and come forth to kill the saints of God, as he did before the "hammer of the whole earth was broken;" i. e., the Word of God which torments him was destroyed by babylon. In Rev. 20: 3, it is clearly stated that he must be "loosed a little season," after the souls had reigned the thousand years. To find this same little season mentioned again read chapter 12: 12. Go back and take the connection, chapter 11: 2, 3. The first beast's time of reign is "forty and two months," also called "a thousand two hundred and threescore days." Both of these denote 1260 years. Following that period, is a second form of the apostasy, corresponding with the second beast of chapter 13. This is Protestantism. "Three days and a half," are ascribed to this sectarian jollification, Rev. 11: 9. These are three centuries and a half. Beginning with the first Protestant creed, in A. D. 1530 and ending in 1880. At that time the two witnesses stood up, ascended

into heaven—the pure Church. Following this “there was war in heaven, Michael (the Lord Jesus) and His angels fought against the dragon.” And the dragon prevailed not, but he and his angels were cast out. That is the cleansing of the sanctuary spoken of in Daniel. “I heard a loud voice saying in heaven,—the pure Church,—now is come salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down.” But “woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”—Rev. 12: 7-12. Here we see satan is loosed but a “little season,” “a short time,” at the time the separation takes place between the devil’s angels—ministers—and the Lord’s Church. Daniel locates this war between Michael the Great Prince, and the dragon in the “time of the end.” In which all that have their names written in the book of life shall be delivered out of the dragon’s power. “Purified, made white and tried”—see Dan. 12. This separation is now taking place. But as the thousand years were to precede the loosing of satan, and his little while of wrath and deception, it is already in the past. Satan is loosed. If you doubt it, get filled with the Holy Spirit, and preach and testify the Gospel of God in this world, and see if you will not soon see the devil raging. Is it not true that wherever the pure Gospel is preached, the people are soon led to see that satan is loose? Such fiendish spirits of hell has never been seen for a thousand years. The devil had nothing to do in this world, as long as the Bible was chained to the pulpit, and excluded from the people or preached only by dead priests. But when Luther began to hurl some Bible truth a-

gainst the devil's church, he soon cast off his chains and appeared in person before the vehement reformer, who cast an ink-bottle at him. And every increase of light and power and truth, the devil has made his appearance more desperately. And now since his last hiding place—the sect tarpaulins are being torn off of him, he is forced out into the field of battle, and has come down from his lurking places in great wrath, having but a short season. Now as in the days of Christ, personal devils are being cast out of men, which has not been witnessed for over a thousand years.

Read also Rev. 20: 7-9. When loosed from his prison satan goes out to deceive the nations which are in the four quarters (i. e., scattered everywhere) of the earth, Gog and Magog to gather them together to battle, and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from out of heaven and devoured them."

Read also Rev. 16: 12-17. Here we see that the devil goes forth under three different heads. But the announcement follows, "Behold, I (the Lord) come as a thief." In one place the Gog and Magog war ends with fire from heaven, and the other place by the coming of Christ. This all means the same event. Because Christ will "come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel." The thousand years falsely imagined millennium was to precede the loosing of satan; and his going forth to deceive the nations, was to end by the personal coming of Christ, which the signs declare is now nigh. It therefore follows conclusively that the time is now past, and no millennium period is promised in the future. The deceptions that the devil is to cause in the na-

tions of the earth, is one of the very signs that Christ has given us that His coming is near, as we have shown in Matt. 24: The nations that the devil deceives are the denominations. Every sect on earth is being deceived of the devil, and gathered together in one common war against the saints, the "beloved city" which is the bride of the Lamb. This whole Gog and Magog army are professors of religion, being deluded with a deceptive hope. Thinking they will get salvation in a future age, when Christ comes, or when they die. "And the devil that deceived them was cast into the lake of fire and brimstone." etc.—Rev. 20: 10.

So those scriptures that declare that this is the last dispensation, those that teach Christ is coming soon, to resurrect all men, and judge all nations, and those scriptures that teach the thousand years reign of the souls of martyrs are past, the loosing of satan, and his going forth to deceive the nations (sects) and gather them together to war on God's pure remnant, a "short season," is going on at this very time; all these Scriptures, with all others perfectly harmonize in teaching the end of time near, and the doom of all men to be soon and eternally fixed in Heaven or hell. And an age to come, or millennium is all a creation of the devil, without a show of foundation in the Bible. It is a satanic snare, and drag-net of deception, to encourage men to give loose reigns to lust and sin in this life, with a hope to be saved in the future. All doctrines that point to any thing else for salvation but to Christ; or to any other time but now, are doctrines of devils. Therefore, "to-day if ye will hear His voice harden not your hearts." "Behold now is the day of salvation." "And after this the judgment." Amen!

